FAQIR CLINIC

Patient Treatment Guide and Islamic Evidence

Ruqyah / Daam • Nafth • Sihr • Girah / Bandish • Jinn • Hasad / Nazar • Water • Oil • Optional Naqsh

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This guide explains the evidence and its limits. It does not diagnose an individual or promise a guaranteed outcome.

How this guide presents the evidence

This is the patient-facing evidence edition of the Patient Treatment Guide. Each treatment area includes Qur'anic evidence, hadith and authentication, Companion/early-generation evidence where available, classical scholarly discussion, contemporary fatwas, Faqir Clinic's justification and a patient-ready explanation. Direct texts are distinguished from later interpretation and disputed applications.

Faqir Clinic seeks Allah's help through lawful Qur'anic recitation and permissible supplication. The guide does not claim every difficulty is caused by sihr or jinn and does not promise guaranteed outcomes. Spiritual support does not replace appropriate medical or mental-health care. The Naqsh, water and oil are optional. The specialist Muwakkaleen research is a separate standalone document and is outside the scope of this patient-treatment guide.

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1. Scope, evidence method, and clinic model

1.1 The clinic's agreed model

Faqir Clinic provides Ruqyah and Daam using Qur'anic recitation and permissible supplication, with Nafth where appropriate. The practitioner's practice is quiet or silent. The practitioner does not touch the patient and does not blow into the patient's mouth. The clinic may prepare Ruqyah water or external-use Ruqyah oil. The Naqsh is optional; a patient who declines it can still receive recitation, water or oil.

The clinic's intended approach is to seek Allah's help in addressing the underlying source of an affliction rather than merely managing the effects the patient reports. This guide preserves that intention while clearly distinguishing the clinic's treatment rationale from what each verse, hadith or fatwa expressly establishes. The sources establish lawful recitation, supplication, and particular Prophetic procedures; they do not promise that a practitioner can identify an unseen cause in every case or guarantee that a chosen method will produce a particular result.

1.2 Concerns within the service scope

Patients may seek spiritual support for concerns involving marriage and relationships, family life, education and examinations, employment and promotion, business and tenders, livelihood, travel, sleep, daily functioning, motivation, personal goals, intimacy, or other life difficulties. Patients may also ask for spiritual support alongside medical evaluation of concerns such as bloating, constipation, sleep disturbance, difficulty waking, weight-management difficulty, or sexual difficulties.

These examples belong in the clinic's service-scope description, not in a list of symptoms that proves sihr. A failed exam, business loss, repeated car problems, inability to lose weight, poor sleep, or marital difficulty does not by itself establish a supernatural cause. A negative medical test does not prove sihr. The clinic can provide spiritual support while encouraging appropriate clinical assessment and avoiding a definite diagnosis from symptoms alone.

1.3 Evidence hierarchy

- Qur'an: primary revelation. Explain context and the exact proposition supported.
- Authentic hadith: cite collection and number, compare versions, and separate the Prophet's words from a narrator's comment.
- Other hadith: state the grading and disagreement; do not suppress weaknesses.
- Companion/Tabiʿin reports: identify them as early reports, not Prophetic hadith, and assess the chain where possible.
- Classical tafsir, hadith commentary and fiqh: name the scholar and work, explain the actual argument, and identify the school/context.
- Contemporary fatwa: state the institution/scholar and the exact scope. A ruling on reciting over oil does not automatically rule on placing a written Naqsh in oil.
- Legal reasoning/analogy: label it as an inference, not a direct text.
- Historical and social-media claims: can show that a practice is reported, but do not prove a specific object caused a person's difficulties or that the method is effective.

1.4 Safety and ethical boundary

Spiritual care must not replace medical or mental-health care. The practitioner must not tell patients to stop medication or delay urgent treatment. Do not accuse a named person of sihr without reliable evidence. Do not promise guaranteed cure, claim certainty about an unseen cause, use coercion, use unknown invocations, or perform harmful physical procedures. Patients may decline any optional method. The Naqsh, water and oil have no independent power; healing is sought from Allah.

“Faqir Clinic offers Qur'anic spiritual support through Ruqyah and Daam, using Qur'anic recitation and permissible supplication to seek Allah's help. Where appropriate, the clinic may also offer Nafth, Ruqyah water or external-use Ruqyah oil. The Naqsh is optional. We respect each patient's choice and do not promise guaranteed outcomes. Spiritual support does not replace appropriate medical or mental-health care.”

2. Qur'anic Arabic terminology and the scope of each term

2.1 Sihr — سِحْر (siḥr)

The Qur'anic term for magic/sorcery. Qur'an 2:102 discusses learning practices associated with harm and specifically mentions separation between spouses, while affirming that harm cannot occur except by Allah's permission. The verse does not say marital separation is the only possible harm. Other Qur'anic passages describe the magicians' work in Musa's story as deception/illusion and state that Allah nullified it. [S01] [S02] [S03]

2.2 Al-ʿuqad — الْعُقَد (al-ʿuqad)

The plural of ʿuqda, “knot.” Qur'an 113:4 uses this word in al-naffāthāti fi al-ʿuqad—commonly translated “those who blow upon knots.” This is the direct Qur'anic Arabic basis for the clinic's Girah/knots category. It does not make every contemporary practice called Girah identical to the practice described in tafsir. [S05] [S47]

2.3 Al-naffāthāt fi al-ʿuqad — النَّفَّاثَاتِ فِي الْعُقَدِ

Literally, “those who blow upon knots.” Classical tafsir, including al-Tabari's commentary, connects the phrase with sorcerers who tie knots and blow upon them during their practice. The verse is a command to seek refuge from the evil associated with that practice. It is not a technical manual describing every ritual detail. [S05] [S47]

2.4 Girah / girah lagana

Urdu usage for a knot or tying; in local treatment language it can refer to an alleged ritual binding. Use “Girah/knots” as a patient-familiar label, then explain the Arabic Qur'anic term ʿuqad. Do not claim “Girah” is itself a separate Qur'anic technical term.

2.5 Bandish

Urdu usage for an alleged restriction, blockage, hurdle or binding affecting someone's life. This is a community/practice label, not a separate Qur'anic category. In the dossier, Bandish is a separate treatment concern because the clinic receives people seeking help for perceived restrictions in work, business, education, sleep, relationships, intimacy, routine or personal goals. Those concerns are not proof of sihr.

2.6 Jinn — الجنّ (al-jinn)

A created category described in the Qur'an. Surah al-Jinn describes jinn hearing the Qur'an and differing in belief and conduct. Qur'an 18:50 says Iblis was from among the jinn. [S06] [S07]

2.7 Shaytan / shayatin — الشيطان / الشياطين

Shaytan is the singular; shayatin the plural. The term identifies a rebellious tempter/devil. Qur'an 6:112 speaks of devils among humans and jinn; Qur'an 114 describes whispering from among jinn and humankind. The terms “jinn” and “shaytan” are related but not interchangeable in every context. [S06] [S11]

2.8 ʿIfrit — عِفْرِيت (ʿifrīt)

Qur'an 27:39 refers to “an ʿifrit from among the jinn.” The verse does not call him the king or governor of the jinn. “Governor of Ta'if” refers to ʿUthman ibn Abi al-ʿAs, a human Companion appointed to govern Ta'if; it is unrelated to the word ʿifrit. [S08] [S22]

2.9 Al-mass — المَسّ (al-mass)

Literally “touch” or “affliction.” In Qur'an 2:275, the image of one rising as if beaten by Shaytan's touch is discussed by classical commentators in relation to seizure/madness. This is a classical interpretation of the verse, not a diagnostic tool for a modern patient. [S10] [S46]

2.10 Waswas — وَسْوَاس (waswās)

Whispering or insinuation. Qur'an 114 concerns seeking refuge in Allah from the whisperer among jinn and humankind. Waswas during prayer is not automatically the same as bodily possession. [S06] [S21]

3. Qur'anic evidence: what each passage establishes

3.1 Qur'an 2:102 — sihr and separation

The verse identifies sihr as a serious subject, mentions learning that could separate a man and his wife, and states that harm does not occur except by Allah's permission. It also condemns learning that harms and does not benefit. It supports the reality of sihr within the Qur'anic worldview and a particular example of harm. It does not give an exhaustive catalogue of all possible effects, and it does not permit a practitioner to infer sihr from a relationship breakdown alone. [S01]

3.2 Qur'an 7:116–122 and 20:66–69 — the magicians' apparent effects

In the story of Musa, the magicians' ropes and staffs appeared to move through their magic, and Musa was instructed to cast what was in his right hand; it swallowed what they had produced. Qur'an 10:81–82 states that Allah will nullify the magicians' work. These passages establish Allah's victory over the magicians and the nullification of their work. They do not prescribe one identical treatment ritual for every modern allegation of sihr. [S02] [S03]

3.3 Qur'an 10:81–82 — nullification

The phrase inna Allaha sayubṭiluhu means that Allah will nullify it. This is a strong theological basis for supplicating Allah to nullify sihr. Applying the verse in Ruqyah is a devotional/legal application of its meaning; the verse does not name a guaranteed mechanism by which a practitioner can destroy an unseen source at a distance. [S03] [S48]

3.4 Qur'an 17:82 — healing

The Qur'an is described as healing and mercy for believers. This provides a broad basis for seeking benefit through Qur'anic recitation. It does not by itself determine whether every proposed medium, written object or ritual is lawful. Specific methods require their own evidence and scholarly assessment. [S04]

3.5 Qur'an 113:4 — knots

The verse commands seeking refuge from the evil of al-naffāthāti fi al-ʿuqad. Al-Tabari's tafsir connects the expression with sorcerers tying knots and blowing upon them. This is direct evidence for the knots category and explains why knots matter in the clinic's Girah research. It does not say that every padlock, lemon, egg, doll, pin, or unusual object is magic. [S05] [S47]

3.6 Qur'an 113:5 — envy

The verse commands seeking refuge from the evil of an envier when they envy. It supports the Hasad category. Hasad and Nazar/ʿAyn are related but not identical; the evil eye is also discussed explicitly in authentic hadith. [S05] [S26]

3.7 Qur'an 114 — whispering

Surah al-Nas teaches seeking refuge in Allah from the whisperer among jinn and humankind. It supports regular seeking of refuge from spiritual and moral temptation. It does not establish that every intrusive thought, low mood or difficulty concentrating proves a jinn is present. [S06]

3.8 Qur'an 18:50, 27:39 and 34:12–14 — jinn, ʿifrit and Sulayman

Qur'an 18:50 identifies Iblis as one of the jinn. Qur'an 27:39 describes an ʿifrit from among the jinn offering to bring the throne to Sulayman. Qur'an 34:12–14 describes jinn working for Sulayman by Allah's permission. These verses establish jinn as real within Islamic belief and describe a special authority given to Sulayman. They do not say that the ʿifrit was “king of the jinn,” nor do they narrate Sulayman performing an exorcism on a possessed human. [S07] [S08] [S09]

3.9 Qur'an 2:275 — al-mass

Al-Qurtubi and Ibn Kathir discuss the comparison with a person affected by seizure/madness. Ibn Taymiyyah later cites this verse in his discussion of bodily possession. This is relevant to the classical Islamic debate, but a Qur'anic metaphor and a classical interpretation are not a clinical diagnostic test. The passage concerns the prohibition of usury and uses the image as part of its argument. [S10] [S46] [S49]

3.10 Qur'an 6:112 — devils among humans and jinn

The verse speaks of devils from among humankind and jinn. It supports the distinction that “shayatin” may refer to human as well as jinn tempters, depending on context. It does not mean every human opponent is a sorcerer or every act of harm is magic. [S11]

3.11 Qur'an and other prophets

- Musa: the Qur'an directly describes confrontation with magicians and Allah nullifying their work; this is evidence concerning sihr, not a direct exorcism account. [S02] [S03]
- Sulayman: the Qur'an describes his authority over jinn by Allah's permission; this is not the same as a report of expelling a jinn from a possessed human. [S08] [S09]
- ʿIsa: the Qur'an describes miracles of healing and other signs (Qur'an 3:49; 5:110), but those verses do not explicitly narrate him expelling a jinn from a possessed person. The New Testament contains Christian exorcism accounts, but those are Christian scriptural evidence, not an Islamic hadith proof.
- Adam: no authenticated Islamic report has been identified in the sources reviewed that describes Adam performing an exorcism. Do not invent one.
- Jibril: in the core Bukhari sihr account, the wording says that two men came to the Prophet (peace and blessings be upon him); it does not name them as Jibril and Mika'il in that wording. Later reports/commentaries identify angels and some expanded accounts mention Jibril bringing the Muʿawwidhatayn. Distinguish the core Sahih wording from expanded reports. [S12] [S13] [S14] [S57] [S65]

4. The Prophetic incident involving Labid ibn al-Aʿsam

4.1 Core facts from the authentic narrations

ʿA'ishah reports that Labid ibn al-Aʿsam worked sihr against the Prophet (peace and blessings be upon him). The report describes the Prophet (peace and blessings be upon him) imagining that he had done something he had not done. After extended supplication, he explained that Allah had informed him about the matter. Two men came to him; one sat near his head and the other near his feet. They discussed the affliction, the person responsible, the materials and their location. The materials are described as a comb, hair/combing material and the outer covering of the pollen of a male date palm. The location was the well of Dhi Arwan/Dharwan. [S12] [S13] [S14] [S15]

4.2 The three Bukhari versions must remain distinct

The correct scholarly practice is to cite the exact version being discussed. The versions may reflect different transmissions of the event, but a dossier must not manufacture a single harmonised sequence that erases the textual differences. None of these wordings says the materials were burned. [S12] [S13] [S14]

4.3 What was the Prophet's (peace and blessings be upon him) reported experience?

The reports use wording that he imagined doing something he had not done. One version specifies that he thought he had been intimate with his wives when he had not. In Bukhari 5765, the statement that this was “the hardest kind of magic” is attributed to Sufyan, a transmitter/commentator in the chain—not presented as a direct Prophetic statement. The dossier must not transform that comment into a universal rule that hair is always the strongest or most powerful material in sihr. [S12] [S13] [S14]

Classical scholars discuss how the reported effect is reconciled with the Prophet's (peace and blessings be upon him) protection in conveying revelation. The standard explanation is that the report concerns an effect in a limited worldly matter and does not imply corruption of revelation, religious transmission, or the truth of the Prophetic message. Qadi ʿIyad, al-Maziri, al-Nawawi and Ibn Hajar's discussions should be consulted in their commentaries on the relevant hadith. The dossier should not attribute to the Prophet (peace and blessings be upon him) a failure in conveying revelation. [S15] [S52]

4.4 Who were the two men? Was Jibril involved?

The core Bukhari wording says “two men” came and questioned one another. Some translations or commentaries explain them as angels, and later expanded reports explicitly associate Jibril with the Muʿawwidhatayn and the untying of knots. However, the core wording of Bukhari 5763 does not name them as Jibril and Mika'il. The exact claim “Jibril revealed the location” should be tied to the version or commentary that says it, not retroactively inserted into every narration. [S12] [S13] [S14] [S57] [S65]

4.5 The eleven knots, wax image and needles

Some expanded historical/tafsir reports describe a cord with eleven knots, a wax effigy and needles, and the recitation of al-Falaq and al-Nas with knots being loosened. These details are not part of the core wording of Bukhari 5763. They appear in later expanded reports and commentary traditions, including material attributed to al-Bayhaqi and later sira/tafsir writers. Their chain and transmission status must be assessed separately; they must not be cited as if they were all in Sahih al-Bukhari. [S57] [S65]

This distinction matters for the clinic's separate category concerning effigies, pins, knots and needles. The later account is relevant to the history of how the incident was narrated, but the evidence register must label it “expanded report; authenticity and chain require specialist verification,” not “authentic Bukhari detail.”

4.6 Does the incident mean hair is the most powerful material?

No universal rule can be extracted from the cited hadith that hair is always the strongest or most powerful material. The authentic report says hair/combing material was used in this specific incident. The narrator's comment about the “hardest kind” is connected to the reported effect on marital intimacy, not a general comparative ranking of all possible materials. Any claim that hair is always the most powerful material exceeds the evidence cited here. [S13]

4.7 What does the incident establish about the source?

The incident establishes that the Prophet (peace and blessings be upon him) was informed about an identified source and recovered by Allah's healing. It also shows that the materials' handling is narrated differently: extraction in one version, no extraction and filling the well in another. The hadith does not state that every case must be physically located, nor does it state that a practitioner cannot perform Ruqyah without finding an object. [S12] [S13] [S14]

4.8 The clinic's source-neutralisation method: evidence and limit

The clinic seeks Allah's help in neutralising the underlying sihr through lawful Ruqyah and supplication even where the alleged object cannot be physically accessed. The Qur'an says Allah nullifies the work of the magicians; authentic hadith establish Ruqyah and recitation; and classical scholars discuss lawful treatment of sihr through Qur'an, duʿa and seeking refuge in Allah. [S03] [S18] [S20] [S49] [S50]

The evidential distinction is important: this supports offering lawful Ruqyah without requiring a physical object. It does not supply a direct Prophetic statement guaranteeing that a particular silent or remote technique will invariably destroy every unseen source. The clinic may explain its intention as seeking Allah's help against the underlying affliction, while avoiding a claim of guaranteed mechanism or result.

4.9 Nushrah: undoing sihr and the difference between prohibited counter-magic and lawful Ruqyah

Nushrah is a term used for removing or undoing sihr. A report from Jabir in Sunan Abi Dawud 3868 states that the Prophet (peace and blessings be upon him) was asked about nushrah and described it as “the work of Satan.” The report is commonly graded authentic by al-Albani. It must be read with the juristic discussion of what kind of nushrah is meant; it should not be used to declare every form of lawful Ruqyah for sihr prohibited. [S66]

Ibn al-Qayyim explains the distinction in Zad al-Maʿad: nushrah performed through another act of sihr is prohibited, while treatment through Qur'anic recitation, permissible supplication, seeking refuge in Allah and lawful means is a different category. The exact passage and pagination vary by edition and should be checked before quotation. This distinction is central to Faqir Clinic's method: the clinic does not reproduce a magical ritual to counter another alleged ritual; it uses Qur'an and permissible supplication to seek Allah's help. [S50] [S66]

This reasoning supports offering lawful Ruqyah even when the physical object cannot be recovered. It does not establish that every modern technique described as “neutralising the source” is automatically lawful or guaranteed. The content, belief and procedure still matter.

Patient-ready explanation: “Islamic scholarship distinguishes between counter-magic performed through prohibited means and treatment through Qur'an, supplication and seeking refuge in Allah. Faqir Clinic uses lawful recitation and supplication; we do not reproduce a prohibited ritual or promise a guaranteed result.”

4.10 Patient-ready explanation

The authentic reports describe sihr against the Prophet (peace and blessings be upon him) and materials associated with a well. The narrations differ: one describes extraction, while another says the materials were not extracted and the well was filled. The Qur'an teaches that Allah can nullify the work of magicians, and lawful Ruqyah is an established means of seeking Allah's help. We do not require a physical object to be found before offering Qur'anic recitation and supplication, and we do not promise a guaranteed outcome.

5. Girah, knots, Bandish and perceived blockages

5.1 Why knots matter in the evidence

Qur'an 113:4 names al-naffāthāti fi al-ʿuqad—those who blow upon knots. Al-Tabari's commentary links the expression with sorcerers tying knots and blowing upon them. The knot is the physical feature of the reported practice; the Urdu expression Girah draws on that familiar image. [S05] [S47]

In binding rituals in different cultures, tying a knot can function as a concrete act of “binding” or restricting. This is a reasonable description of the ritual logic people report, not a claim that every knot has supernatural force. The Qur'anic verse does not offer a universal manual of knot magic and does not mention every contemporary object used in alleged rituals.

5.2 Separate the terms

- Sihr: the Qur'anic category of magic/sorcery.

- ʿUqad: Arabic for knots, directly present in Qur'an 113:4.
- Al-naffāthāti fi al-ʿuqad: the Qur'anic phrase about blowing upon knots.
- Girah: the familiar Urdu label for a knot or alleged knot-based ritual.
- Bandish: the familiar Urdu label for alleged binding, obstruction or blockage.
- Hurdles/blockages: a patient's description of their lived difficulty, not proof of a supernatural cause.

5.3 What Bandish covers in the clinic's service scope

People may report or fear a restriction affecting:

- work, employment, career progression, promotion or completing a task;
- business, customers, tenders, trade, income or livelihood;
- education, exams, completing a degree or progressing in study;
- marriage, relationships, family life or intimacy;
- sleep timing, waking, routine or motivation;
- fitness, weight-management goals or personal plans;
- travel, purchases, vehicles or repeated practical setbacks;
- physical concerns such as bloating or constipation where medical assessment has not found an explanation and the patient also seeks spiritual support.

These examples describe the scope of concerns people may bring to the clinic. They are not a list of effects directly enumerated in Qur'an 113:4. A person not losing weight despite a diet and exercise programme, waking late, struggling with intimacy, failing exams or experiencing business problems may have many possible explanations. Spiritual support can be offered without declaring that Bandish is the cause.

5.4 A treatment rationale within the evidence

The direct evidence is the Qur'anic instruction to seek refuge from the evil associated with blowing upon knots. The broader lawful treatment basis is Qur'anic recitation and supplication, including the nullification theme in Qur'an 10:81–82 and the established Ruqyah reports. [S03] [S05] [S18] [S20]

Do not say the verse proves that a particular patient is “tied” or that a ritual has been identified. If an object is found, it may be documented as an object and assessed safely; it is not proof of who caused harm or what happened to the patient.

5.5 Patient-ready explanation

Girah and Bandish are terms people use for alleged knot-based magic or a sense of being blocked in parts of life. The Qur'an refers to blowing upon knots in Surah al-Falaq 113:4. Faqir Clinic can offer lawful Qur'anic recitation and supplication to seek Allah's help with these concerns. We do not assume that every setback, health symptom or delay is caused by sihr.

6. Ritual objects and reported methods: what can be said

This category exists because the clinic receives questions about alleged ritual objects and practices. It must not imply that every item has a proven magical effect.

6.1 Hair, combs and personal materials

The comb and hair/combing material appear in the authentic Bukhari account of the Prophet's (peace and blessings be upon him) sihr. This supports saying that personal hair/combing material was part of that particular reported incident. It does not prove that hair is always used, that it is the strongest material, or that finding hair establishes who caused a problem. [S12] [S13] [S14]

6.2 Knotted thread, cords and strings

Knots are the one object-type in this group with a direct Qur'anic reference in al-Falaq 113:4. Expanded accounts concerning the Prophet's (peace and blessings be upon him) sihr describe eleven knots, but those details are not part of the core wording of Bukhari 5763 and require separate authentication. Do not merge the Qur'anic verse, the authentic Bukhari report and the later expanded narrative into one undifferentiated source. [S05] [S12] [S57]

6.3 Effigies, dolls, wax figures, pins and needles

Expanded historical reports attributed to al-Bayhaqi and reproduced in later tafsir/sira literature describe a wax image and needles in connection with the Prophet's (peace and blessings be upon him) sihr. These details are not in the core Bukhari text. Their chain and exact source need a hadith-specialist review before they are presented as authentic. [S57] [S65]

The existence of effigies, pins and needles in modern or historical ritual practices can be documented as a reported cultural practice. It does not establish that a particular effigy has caused harm, that the reported operator has succeeded, or that the Islamic texts prescribe reproducing or counteracting the same ritual.

6.4 Locks and padlocks

The Arabic qufl means “lock”; rabṭ means “tying/binding.” These are ordinary terms, not separate Qur'anic names for kinds of sihr. A padlock used in an alleged Bandish ritual may be recorded as a reported object, but the Qur'an and authentic Bukhari versions discussed here do not specifically identify padlocks as a mechanism of magic.

6.5 Stones, lemons, eggs and other objects

A stone is mentioned in Bukhari 5765 as the location under which the materials were kept. The report does not identify the stone itself as the operative magical item. Lemons, eggs, stones, thread, pins or other objects may appear in reports of contemporary practices; their appearance alone does not establish magical causation or efficacy.

6.6 Rituals associated with exams, work, business or other goals

The clinic may classify alleged rituals intended to restrict exams, business, education, work, marriage, sleep or personal goals under Bandish / restriction rituals when that is how the patient describes the concern. The fact that a ritual is intended to influence an exam or business does not make it a separate Qur'anic category. Its Islamic assessment depends on what was done, what was said, whether prohibited invocation or shirk was involved, and whether the alleged method is actually supported by a reliable source.

6.7 Safe response if an object is found

- Record what was actually found without claiming what it caused.
- Do not accuse a named person without reliable evidence.
- Do not perform a counter-ritual involving shirk, unknown invocations, bodily harm or hazardous materials.
- Do not require an object to be found before lawful Ruqyah is offered.
- If an item is sharp, toxic, biologically hazardous or otherwise dangerous, handle it safely and seek appropriate help.

Excluded by the user's instruction: animal-sacrifice and animal-related ritual practices are not included in this dossier.

6.9 Contemporary reports about graveyard-related objects

News reports from Pakistan have described arrests or allegations involving grave-digging and objects said to be associated with black magic. A Dawn report dated 20 September 2025 concerned a man arrested in Rawalpindi in connection with an allegation of digging up a grave to perform black magic; an Express Tribune report dated 27 February 2025 also reported an alleged grave-digging incident and recovered items. These are contemporary reports of allegations and police action, not primary Islamic evidence. They do not prove that an object caused a particular person's condition, that the alleged ritual worked, or that a specific treatment is effective. [S67] [S68]

These reports may be used in the master dossier only to illustrate that such claims and practices are reported in contemporary society. Do not use them to frighten patients, identify alleged perpetrators, or present the supernatural effect as independently verified.

6.8 Patient-ready explanation

People report different objects in alleged magic rituals, including hair, knots, effigies, pins, locks or concealed items. Islamic sources directly mention knots and describe combing material in one authentic incident, but not every modern object is named in the Qur'an or authentic Sunnah. We do not treat an object alone as proof of a cause or culprit. Lawful Ruqyah can be offered without needing an object to be found.

7. Jinn, Shaytan, ʿifrit and possession

7.1 What the Qur'an establishes

The existence of jinn is explicit in the Qur'an; Iblis is identified as being from among them; Surah al-Jinn describes jinn hearing the Qur'an and differing in belief; Qur'an 27:39 mentions an ʿifrit from among the jinn; and Qur'an 34:12–14 describes jinn working for Sulayman by Allah's permission. Qur'an 114 discusses whispering from among jinn and humankind. [S06] [S07] [S08] [S09]

This is not a basis for treating the words “jinn,” “Shaytan,” “ʿifrit” and “demon” as exact synonyms. “Demon” is a translation/comparative term used in other religious and cultural systems; the Islamic texts use more specific Arabic terms.

7.2 Does classical Islamic scholarship recognise bodily possession?

Yes: major classical Sunni authorities explicitly discuss it. Al-Qurtubi, in his commentary on Qur'an 2:275, treats the verse as relevant to the possibility of jinn affecting a person physically. Ibn Taymiyyah states in Majmuʿ al-Fatawa 24:276–281 that the existence of jinn is established by Qur'an and Sunnah and that entry of a jinn into a human body was affirmed by the leading scholars of Ahl al-Sunnah. He cites the verse on al-mass, the hadith about Satan's nearness, and a report from ʿAbdullah ibn Ahmad that Imam Ahmad rejected denial of a jinn speaking through a possessed person. [S10] [S46] [S49] [S59]

That is substantial evidence for the mainstream position represented by these authorities. It should not be turned into an unsupported claim that every scholar in every Islamic theological tradition agreed on every detail. Ibn Hazm's discussion in al-Fisal is often cited as a dissenting or more restrictive interpretation; the exact wording and edition should be checked before quoting him at length. [S56]

7.3 Distinguish possession from waswas and ordinary distress

The Qur'an and hadith recognise whispering and Satanic interference, including interference during prayer. That is not automatically the same as bodily possession. The Uthman ibn Abi al-ʿAs report contains a direct command to leave; the Khinzab report prescribes seeking refuge and taffl. Other patient experiences may be described as spiritual concerns, but symptoms alone do not prove possession. [S21] [S22]

7.4 The hadith “Satan flows through the son of Adam like blood”

This hadith is relevant to the classical discussion of Satan's nearness and influence. Its context must be preserved: it occurs in a report in which the Prophet (peace and blessings be upon him) explains his interaction with Safiyyah so that the Companions would not entertain suspicion. It is not, by itself, a full clinical description of possession. Ibn Taymiyyah uses it alongside other evidence in his broader argument. [S59] [S49]

7.5 Other prophets and exorcism

- Musa: direct Qur'anic evidence concerns defeating the magicians and Allah nullifying their work, not expelling a jinn from a possessed human. [S02] [S03]
- Sulayman: the Qur'an gives him authority over jinn by Allah's permission. This is not a specific account of exorcising a patient. [S08] [S09]
- ʿIsa: Qur'an 3:49 and 5:110 mention healing miracles, but the cited Qur'anic passages do not expressly narrate an exorcism. Christian Gospel accounts of Jesus casting out demons belong to Christian scripture and can be studied comparatively, but they are not Islamic hadith evidence.
- Adam: no authenticated Islamic account has been established here that describes Adam performing an exorcism.
- Jibril: reports connecting Jibril with the Muʿawwidhatayn and the Labid incident must be cited in their own wording and grade; do not claim that every Bukhari version names him.

7.6 What follows for Faqir Clinic

The dossier can say that jinn exist, that the Qur'an and Sunnah recognise Satanic interference, and that major classical Sunni scholars affirm the possibility of bodily possession. It can also explain that the clinic offers lawful spiritual support to people who present with such concerns. It cannot responsibly state that every unusual symptom, failed goal, medical mystery or life problem is possession. This is a limit on diagnosis, not a denial of the Islamic evidence.

7.7 Patient-ready explanation

Islam teaches that jinn exist and recognises Satanic whispering and interference. Major classical Sunni scholars discuss the possibility of jinn affecting the human body. Faqir Clinic offers lawful Qur'anic spiritual support for people concerned about spiritual affliction, while considering each person's circumstances carefully. A symptom or difficulty alone does not prove possession, and medical care should continue where appropriate.

8. The Governor of Ta'if reports and the afflicted-child report

8.1 Sunan Ibn Majah 3548 — direct command to leave

The report from ʿUthman ibn Abi al-ʿAs says that after the Prophet (peace and blessings be upon him) appointed him governor of Ta'if, he experienced a problem during prayer to the point that he did not know what he was praying. He came to the Prophet (peace and blessings be upon him). The Prophet identified the source as Shaytan, called him closer, struck his chest, put some saliva in his mouth and said, “Get out, enemy of Allah.” The action was repeated three times. The Prophet then told him to return to his work, and ʿUthman said he did not think it had mixed with him afterward. The hadith is graded sahih by Darussalam; al-Albani also grades it authentic in al-Silsilah al-Sahihah and Sahih Ibn Majah. [S22]

This is the strongest direct-command report in the scope. It supports saying that a Prophetic report records direct address to Shaytan and a command to leave. The Arabic phrase mā aḥsabuhu khālaṭanī baʿdu is relevant to the question of whether the affliction had “mixed with” or affected him. Some hadith commentary interprets the episode as evidence of talabbus (jinn/Devil afflicting or possessing a person). The exact text does not use the modern label “full possession,” so that label should be presented as an interpretation, not as a literal quotation. [S22]

The physical details—striking the chest and putting saliva in the mouth—are part of this specific Prophetic report. Faqir Clinic's practice is different: the practitioner does not touch the patient and does not blow into the patient's mouth. The hadith may support the evidence for direct address in a particular case; it does not mean the clinic should copy every physical detail or claim to possess the Prophet's (peace and blessings be upon him) unique status.

8.2 Sahih Muslim 2203a — Khinzab and prayer interference

This authentic report from the same Companion says Satan was coming between him and his prayer and Qur'anic recitation and confusing him. The Prophet (peace and blessings be upon him) identified the Shaytan as Khinzab and instructed him to seek refuge in Allah and perform taffl to the left three times. ʿUthman did so, and Allah removed the problem. [S21]

8.3 Are these two separate historical incidents?

The reports are distinct texts with different chains/wordings and different instructions. Ibn Majah includes the governor-of-Ta'if context and direct command; Muslim names Khinzab and prescribes seeking refuge and taffl. But both concern the same Companion and prayer-related interference. The texts do not conclusively prove that they occurred on two separate occasions. The safe scholarly statement is: two narrations, two descriptions/instructions, but the number of historical occasions is not established by the wording alone. Do not state that one is definitively a separate “full possession” episode and the other definitively a different prayer-only episode unless a reliable commentary establishes that distinction.

8.4 The report of the afflicted child — Musnad Ahmad 17563

The report attributed to Yaʿla ibn Murrah describes a woman bringing her child to the Prophet (peace and blessings be upon him) because of an affliction. The Prophet is reported to have addressed the “enemy of Allah” and commanded it to leave. The child is said to have recovered. This report is relevant to the history of direct-command treatment. The cited Musnad Ahmad route is graded weak by Shuʿayb al-Arnaʾut, so it must not be presented as undisputedly authentic. [S23]

Other expanded routes or parallel reports are discussed in later collections and scholarship. Each route must be examined independently; the existence of a parallel version does not automatically authenticate the weak route. The final scholarly register should record the exact chain, the editor's grading and any contrary assessment before making a stronger claim. [INTERNAL VERIFICATION] Do not claim a consensus on this report's authenticity.

8.5 A separate child report involving a “black puppy”

A report attributed to Ibn ʿAbbas in al-Darimi describes a woman bringing a child who suffered episodes of madness and a black puppy-like creature emerging after the Prophet (peace and blessings be upon him) wiped the child's chest and supplicated. This is a separate report from the Yaʿla ibn Murrah narration. It is not in the two Sahih collections and its grading must be verified from a specialist edition before it is used as evidence. It should not be merged with Musnad Ahmad 17563 or treated as an established physical event without qualification.

8.6 What can be concluded from this cluster

- Ibn Majah 3548 is an important, authenticated report of direct command in a case the Prophet (peace and blessings be upon him) attributed to Shaytan.
- Muslim 2203a is an authentic report about Satanic interference during prayer and a different remedy.
- The texts do not establish with certainty that the two Uthman reports are two separate occasions.
- “Full possession” is an interpretive label, not the exact wording of the Ibn Majah report.
- The child report is relevant but the cited Ahmad route is weak.
- The Prophet's physical actions in Ibn Majah 3548 are not automatically a general instruction for every practitioner or patient.
- These reports are evidence that Islamic sources contain more than one approach: direct address in one report; seeking refuge and taffl in another.

8.7 Patient-ready explanation

In Sunan Ibn Majah, ʿUthman ibn Abi al-ʿAs—who had been appointed governor of Ta'if—reports that the Prophet (peace and blessings be upon him) identified Shaytan as the source of a serious prayer difficulty and said, “Get out, enemy of Allah.” Sahih Muslim has a related report in which the Prophet (peace and blessings be upon him) identifies Khinzab and instructs ʿUthman to seek refuge in Allah and perform taffl to his left. These are two narrations, but they do not conclusively prove two separate occasions. A report about an afflicted child also exists, although the cited route is weak.

9. Companion and Tabiʿin evidence — practices that must not be omitted

9.1 Abu Saʿid al-Khudri and al-Fatihah as Ruqyah

Sahih al-Bukhari 5736 records a Companion reciting al-Fatihah over a tribal leader who had been stung/bitten; the leader recovered and the Prophet (peace and blessings be upon him) approved the Companion's action. This is direct evidence for al-Fatihah as Ruqyah. It is not a report of possession and should not be described as one. [S18]

9.2 ʿA'ishah and the three protective surahs

Sahih al-Bukhari 5017 records that the Prophet (peace and blessings be upon him) recited al-Ikhlas, al-Falaq and al-Nas, performed Nafth into his hands, and wiped over his body before sleeping. Other authentic reports describe recitation and Nafth during illness. This is a strong Prophetic precedent for recitation accompanied by Nafth, but the exact form matters: it is not blowing into a patient's mouth. [S16] [S17] [S19]

9.3 Sahl ibn Hunayf and ʿAmir ibn Rabiʿah — evil-eye washing

The report in al-Muwatta describes Sahl ibn Hunayf being affected after ʿAmir ibn Rabiʿah saw him and commented on his appearance. The Prophet (peace and blessings be upon him) instructed the relevant washing procedure, and Sahl recovered. This is a specific reported method for an evil-eye case; it is not identical to ordinary Ruqyah water prepared by recitation and Nafth. [S30] [S63]

9.4 Asma bint Abi Bakr and the Prophet's garment

Sahih Muslim 2069a records Asma explaining that she washed a garment worn by the Prophet (peace and blessings be upon him) for sick people, seeking healing through it. The exact Muslim wording should be quoted accurately. Additional explanatory details in other works must not be attributed to Sahih Muslim unless the wording is actually there. [S31]

9.5 The Companions and water associated with the Prophet (peace and blessings be upon him)

Reports in Sahih al-Bukhari describe Companions seeking and using water associated with the Prophet's ablution. These reports establish the Companions' seeking blessing through water associated with the Prophet (peace and blessings be upon him). They must not be used to claim that water recited over by any later practitioner has the identical status as the Prophet's own ablution water. [S32] [S61]

9.6 Ibn ʿAbbas and written Qur'anic material washed into water

A report in Musannaf Ibn Abi Shaybah describes Ibn ʿAbbas instructing that words and verses be written for a woman experiencing difficult childbirth, washed into water and given to her to drink. The chain is criticised because of Muhammad ibn Abi Layla; it should be labelled an early report with a weak chain, not an authenticated Prophetic instruction. [S33]

9.7 Mujahid and Abu Qilabah

Ibn al-Qayyim records reports from Mujahid that there is no harm in writing Qur'anic words, washing them and giving the water to a sick person, and from Ayyub that he saw Abu Qilabah do something similar for a person in pain. These are early practice reports, not Prophetic hadith. Their chains and exact wording should be checked in the cited editions before quotation. They support the history of the permissive position on written Qur'anic treatment but should not be treated as proof of consensus. [S50]

9.8 Early scholars on written amulets

Egypt's Dar al-Ifta cites reports in Musannaf Ibn Abi Shaybah about early scholars including Saʿid ibn al-Musayyib, ʿAta, Mujahid, Ibn Sirin and others permitting forms of Qur'anic protective writing, alongside classical juristic arguments. These reports are central to understanding the permissive position. The exact chain and wording of each report should be verified from the Musannaf edition before it is quoted as a direct statement by a particular Tabiʿi. [S41]

9.9 What these reports establish together

The early evidence is not one uniform category. It includes:

- Ruqyah recitation (al-Fatihah);
- Nafth with protective surahs;
- the specific evil-eye washing procedure;
- seeking blessing through water associated with the Prophet (peace and blessings be upon him);
- early reports of written Qur'anic material washed into water;
- early scholarly practice of writing protective Qur'anic text.

These practices must be distinguished. Evidence for one is not automatic proof for every other one.

10. Ruqyah, Daam, direct commands, Nafth and taffl

10.1 Ruqyah and Daam

Ruqyah is recitation and supplication used to seek Allah's help. “Daam” is the clinic's familiar term for its treatment practice; the word itself does not authenticate every possible action. The content and method must remain lawful. Sahih Muslim 2200 permits Ruqyah so long as it does not contain shirk. [S20]

10.2 Al-Fatihah

Sahih al-Bukhari 5736 records the Companion using al-Fatihah as Ruqyah and the Prophet (peace and blessings be upon him) approving it. This is direct evidence for al-Fatihah as a treatment recitation. It does not mean that al-Fatihah diagnoses the cause of a patient's problem. [S18]

10.3 Nafth

Sahih al-Bukhari 5017 records the Prophet (peace and blessings be upon him) reciting the three protective surahs, performing Nafth into his hands, and wiping his body before sleeping. Bukhari 5735 and Muslim 2192a provide further evidence of recitation and Nafth during illness. The clinic's method—quiet recitation/Nafth without touching and without blowing into the patient's mouth—is distinct from the exact body-wiping procedure in the report. The hadith supports the general Prophetic use of Nafth in specified forms; the exact clinic procedure should be described as its application of lawful recitation, not a verbatim reproduction of every reported detail. [S16] [S17] [S19]

10.4 Taffl

Taffl is a light spitting/blowing with a little saliva, distinct from forceful spitting. Sahih Muslim 2203a prescribes taffl to the left three times in the specific Khinzab prayer-interference case. This should not be conflated with the hand-Nafth procedure or treated as mandatory in every Ruqyah session. [S21]

10.5 Direct command to Shaytan

Sunan Ibn Majah 3548 records the Prophet (peace and blessings be upon him) saying “Get out, enemy of Allah” in the Uthman ibn Abi al-ʿAs incident. This is direct evidence that a command appears in a Prophetic report. The report also includes physical actions that Faqir Clinic does not perform. The evidence supports discussion of direct address; it does not automatically validate every modern wording, every diagnosis, or a claim that the practitioner has the Prophet's (peace and blessings be upon him) authority. [S22]

10.6 Patient-ready explanation

Ruqyah and Daam use Qur'anic recitation and permissible supplication to seek Allah's help. Authentic reports establish al-Fatihah as Ruqyah and record Nafth in particular Prophetic practices. Sahih Muslim also describes seeking refuge and taffl for prayer interference, while Sunan Ibn Majah records a direct command to Shaytan in a particular case. We keep these methods distinct and do not claim that every method is required for every patient.

11. Ruqyah water and oil

11.1 Reciting over water

The Jordanian General Iftaa Department's Fatwa 672 (27 April 2010) expressly permits reciting Qur'an over water and blowing into it for the patient to drink, or reciting over oil for anointing. The ruling also says that a patient should not be compelled to drink the water. A separate Jordanian summarized ruling, Fatwa 1183, permits reciting verses over water and drinking it as treatment. [S34] [S35]

Ibn Baz also permits reciting over water and oil. Ibn ʿUthaymin discusses writing Qur'anic verses on a clean vessel or with a safe substance and washing them into water, describing this as something early Muslims did; he warns against unknown ink that may be toxic. These rulings are independent contemporary legal support. They do not establish that the exact preparation is an explicit Prophetic Sunnah. [S36] [S40]

11.2 Early reports for written Qur'an and water

The Ibn ʿAbbas report in Musannaf Ibn Abi Shaybah about difficult childbirth is an early report, not a Prophetic hadith, and its chain has been criticised. Reports from Mujahid and Abu Qilabah are cited by Ibn al-Qayyim. These help explain the historical basis for permissive rulings, but they should be labelled as early practice and checked in the exact edition. [S33] [S50]

11.3 Ruqyah oil

Fatwa 672 and Ibn Baz's ruling expressly permit reciting over oil for external anointing. This supports Ruqyah oil without a Naqsh. Use oil externally as intended; do not tell patients to ingest a product intended for external use. [S34] [S40]

11.4 Distinguish four separate procedures

Reciting Qur'an and permissible supplication over water, with Nafth.

Reciting Qur'an and permissible supplication over oil, with Nafth.

Writing Qur'anic verses on a safe surface and washing them into water.

Placing the Naqsh itself in water or oil.

These are not interchangeable. A ruling permitting recitation over oil does not automatically rule on immersing a written Naqsh in oil. A ruling permitting written verses to be washed into water does not automatically certify every design, ink, substrate or product. [S34] [S36] [S40] [S44]

11.5 Thabit ibn Qays report

Sunan Abi Dawud 3885 contains a report about treatment of Thabit ibn Qays with water and soil and Nafth. Its grading is disputed; Ibn Baz accepts it in his discussion, while al-Albani grades the chain weak. It should be included as a disputed report but must not be the principal proof for Ruqyah water, because contemporary rulings independently permit recitation over water and oil. [S29] [S40]

11.6 Water associated with the Prophet (peace and blessings be upon him) is a separate category

The Companions' seeking blessing through the Prophet's ablution water is authentic evidence about water associated with him. It is not proof that every practitioner's recited water has the same status. Likewise, Asma's washing of the Prophet's garment is a report about his garment, not a blanket authentication of every later medium. [S31] [S32]

11.7 Patient-ready explanation

Ruqyah water or external-use oil may be prepared by reciting Qur'an and permissible supplications and seeking Allah's help. Contemporary scholarly rulings permit recitation over water for drinking or washing and over oil for external application. Scholars distinguish these methods from a specific Prophetic procedure. The Naqsh is optional; water and oil can be provided without it, and the patient should not be compelled to use them.

12. Hasad and Nazar

12.1 Terms

Hasad is envy. Nazar or ʿayn is the evil eye. They are related but not identical. Qur'an 113:5 teaches seeking refuge from the evil of an envier when they envy. Sahih Muslim 2188 affirms that the evil eye is real, and Bukhari 5738–5739 contains reports concerning Ruqyah for the evil eye. [S05] [S26] [S27] [S28]

12.2 The Sahl ibn Hunayf report

The report in al-Muwatta concerning Sahl ibn Hunayf and ʿAmir ibn Rabiʿah describes a particular washing procedure after the Prophet (peace and blessings be upon him) was informed of the incident. This is a specific treatment report. It should not be collapsed into “Ruqyah water” as though it were the same preparation. [S30] [S63]

12.3 What can be concluded

The evidence supports seeking Allah's protection, lawful Ruqyah and the specific washing procedure in the relevant case. It does not establish that every misfortune is caused by the evil eye or permit accusations against a named person. Egypt's Dar al-Ifta also cautions against accusing people of magic without solid evidence. [S43] [S62]

12.4 Patient-ready explanation

The Qur'an teaches us to seek Allah's protection from envy, and authentic hadith affirm the evil eye and recommend Ruqyah for it. We use permissible recitation and supplication to seek Allah's help. We do not assume that every setback is caused by hasad or nazar, and we do not accuse another person without reliable evidence.

13. Naqsh / Ta'wiz — one consolidated evidence register

13.1 Agreed description

Faqir Clinic's Naqsh contains Qur'anic verses and Allah's Names only. It has no numbers and no images; it is not a numerical Wafq. It is optional. The clinic's stated belief is that protection and healing are from Allah, not from the paper independently. The Naqsh may be worn/carried, placed under a pillow, kept in a home or business, or used in conjunction with water or oil. Each application must be assessed separately.

13.2 The general hadith prohibition and the interpretive disagreement

A report in Sunan Abi Dawud 3883 says that Ruqyahs, amulets and love-charms are shirk. Scholars differ on the scope of the word tama'im and whether the general prohibition includes written Qur'anic verses. The prohibitive position applies the general wording, concerns about disrespect, and blocking the means to shirk. The permissive position distinguishes lawful Qur'anic writing from charms containing shirk, unknown words or impermissible invocations. The object has no independent power in either lawful formulation. [S58]

13.3 Permissive Sunni position

Egypt's Dar al-Ifta, in its Fatwa Research 110 on hanging amulets, records the permissive position attributed to the majority of Hanafis, Malikis and Shafiʿis and one report from Imam Ahmad, subject to lawful contents, correct belief and respectful handling. It cites, among other works:

- Ibn ʿAbidin, Radd al-Muhtar, 6:363–364;
- al-ʿAdawi, Kifayat al-Talib al-Rabbani, 2:492;
- al-Nawawi, al-Majmuʿ, 9:66;
- Ibn Hajar al-ʿAsqalani, Fath al-Bari, 6:142;
- early reports attributed to Saʿid ibn al-Musayyib, ʿAta, Mujahid, Ibn Sirin and others. [S41] [S51] [S52] [S53] [S54]

These are cited here as the legal reasoning recorded by Dar al-Ifta. Before reproducing long quotations in a public document, the exact wording and edition pagination must be checked. The permissive argument does not cover writing that contains unknown symbols, invocation of jinn, shirk, or magical formulas.

13.4 Prohibitive Sunni position

Ibn Baz prohibits Qur'anic amulets, applying the general hadith prohibition and the principle of blocking means to shirk. A separately accessible English rendering of Permanent Committee Fatwa 2749 records the disagreement and its preferred prohibitive position [S75]. The distinct source key [S55] for Fatwa 20361 remains unverified and must not be silently treated as confirmed. Ibn ʿUthaymin explicitly acknowledges that scholars differed over amulets containing Qur'an or permissible supplications and recommends avoiding them; his published answer includes placing a written charm under a pillow within the issue being discussed. [S37] [S39] [S75]

This position must be represented fairly. It is not enough to say “the hadith prohibits only non-Qur'anic amulets”; that is the permissive interpretation, not an uncontested wording of the hadith.

13.5 Jaʿfari source: Ayatollah al-Sistani

In the official Arabic Q&A under al-Talāsim, Ayatollah al-Sistani is asked about writing talismans/charms for illness or to repel jinn, and about writing and carrying them or drinking their water for a purpose such as healing. The answer states that there is no specific religious proof for the particular validity of writings intended to repel jinn, but if the writing contains nothing prohibited, causes no prohibited harm and has a recognised benefit, taking payment may be permissible. A second answer states that writing charms, carrying them or drinking their water is not objectionable provided it is not magic. A separate answer on subjugating jinn warns that what causes prohibited harm is forbidden. This is a specific Jaʿfari ruling and must not be misrepresented as a Sunni consensus or a direct Prophetic hadith. [S44] [S45]

13.6 Application 1 — wearing or carrying

Permissive reasoning: written Qur'anic protection can be treated as a permissible means if its contents are lawful, the wearer believes Allah alone protects, and it is respectfully kept. Egypt's Dar al-Ifta records this view. [S41]

Prohibitive reasoning: Ibn Baz and the Permanent Committee apply the general amulet hadith and recommend relying on prescribed verbal adhkar instead. [S39] [S75]

Conclusion: disputed. The dossier must not claim consensus. The clinic's public explanation should state the actual contents and optional status and should not guarantee protection.

13.7 Application 2 — placing it beneath a pillow

No undisputed authentic Prophetic report explicitly prescribes placing a written Qur'anic Naqsh beneath a pillow. A permissive jurist might extend the general permissive reasoning for written Qur'anic protection to this use. Ibn ʿUthaymin's published discussion treats placing a written charm under a pillow as part of the disputed amulet question and advises avoiding such practices. The verified English rendering of Permanent Committee Fatwa 2749 supports the Committee's restrictive position on Qur'anic amulets [S75]; the exact separate Fatwa 20361 citation remains unverified. [S37] [S75]

Conclusion: this exact application is disputed and should not be advertised as a Prophetic Sunnah. The patient-facing text must acknowledge disagreement if the practice is described publicly.

13.8 Application 3 — in a home

Egypt's Dar al-Ifta Fatwa 4708 permits placing or hanging a Mushaf in a home, car or business for protection/blessing, provided it is respectfully kept and not merely used for display or show. This ruling concerns a Mushaf and a broader legal view; it is not automatically a ruling on every Naqsh card. [S42]

Conclusion: distinguish keeping Qur'anic text respectfully from treating a written item as an amulet. If the Naqsh is used as a protective amulet, the general disagreement remains relevant.

13.9 Application 4 — in business premises

The same distinction applies to business premises. Egypt's Dar al-Ifta expressly mentions shops and other places in its ruling about placing a Mushaf. This supports presenting the permissive view, but does not mean a Naqsh guarantees business success, prevents loss, or changes commercial outcomes. [S42]

Conclusion: no guaranteed outcome claim. Public wording must explain the devotional intention and the fact of scholarly disagreement if the item is treated as an amulet.

13.10 Application 5 — written Qur'anic material with water

Jordanian Fatwa 672 permits writing Qur'anic verses on paper, soaking them in water and allowing the patient to drink the water, with respectful handling and no compulsion. Ibn ʿUthaymin discusses written Qur'anic material washed into water as a practice of early Muslims and warns against potentially toxic ink. Sistani's official ruling also says that written charms and their water are unobjectionable if not magic, subject to its legal context. [S34] [S36] [S44]

Conclusion: there is specific contemporary legal support for written Qur'anic material washed into water, but not every Naqsh design, ink or physical material is automatically approved. The clinic's ordinary recitation-over-water method is a separate route and does not require the Naqsh.

13.11 Application 6 — Naqsh with oil

Rulings permitting recitation over oil do not automatically establish that a written Naqsh may be immersed in oil. No direct Prophetic report or specific ruling among the cited sources has been identified that exactly addresses the clinic's Naqsh-in-oil procedure. The permissive legal position on written Qur'anic protection may be argued by analogy, but that must be labelled as reasoning, not direct text. [S34] [S40] [S41]

Conclusion: distinct application; not established by the oil-recitation fatwas alone. If the clinic continues to offer it, it should not be presented as an explicit Prophetic procedure and should receive a specific scholar's review.

13.12 Patient-ready explanation

The Naqsh contains Qur'anic verses and Allah's Names only, without numbers or images, and it is optional. Scholars differ over using written Qur'anic material as an amulet: some permit it under conditions, while others prohibit it and recommend verbal recitation instead. The paper has no independent power. You may decline the Naqsh and still receive Ruqyah, water or oil.

14. Treatment-by-treatment justification matrix

14.1 Qur'anic Ruqyah

Purpose: seek Allah's help through recitation and permissible supplication. Evidence: Qur'an 17:82 as a broad healing foundation; Bukhari 5736 for al-Fatihah as Ruqyah; Muslim 2200 for the requirement that Ruqyah contain no shirk. [S04] [S18] [S20] Application: the clinic's recitation is within the general category of lawful Ruqyah if the content is Qur'an and permissible supplication. Limit: the evidence does not diagnose the patient's cause or guarantee a result. Patient answer: “We recite Qur'an and permissible supplications to seek Allah's help; the recitation is a means, and healing is from Allah.”

14.2 Daam

Purpose: the clinic's established recitation/supplication treatment approach. Evidence: assess the specific elements through Ruqyah evidence, especially al-Fatihah, protective surahs and the condition against shirk. [S16] [S18] [S20] Application: “Daam” is the clinic's label; the label itself is not proof of every procedure. Limit: do not imply a distinct Prophetic ritual exists solely because the clinic uses this name. Patient answer: “Daam is our term for the agreed Qur'anic recitation and supplication approach. Its basis is the Qur'an and permissible Ruqyah.”

14.3 Nafth

Purpose: recitation accompanied by light blowing in an established Prophetic form. Evidence: Bukhari 5017 and 5735; Muslim 2192a. [S16] [S17] [S19] Application: the clinic performs quiet Nafth without touching the patient or blowing into the mouth. Limit: the hand-wiping form in the hadith is not identical to every clinic application. Patient answer: “The Prophet (peace and blessings be upon him) is reported to have recited protective surahs and performed Nafth in particular circumstances. We use a quiet form without touching you or blowing into your mouth.”

14.4 Direct command

Purpose: examine a reported Prophetic method as evidence. Direct commands are researched here for completeness, not presented as Faqir Clinic's routine treatment method. Evidence: Ibn Majah 3548 records the Prophet (peace and blessings be upon him) saying “Get out, enemy of Allah” in the Uthman case. [S22] Application: it is valid to cite the direct-command report. Limit: the physical actions and the Prophet's (peace and blessings be upon him) unique authority must not be claimed as the clinic's identical procedure; the report does not make every symptom possession. Patient answer: “A report in Sunan Ibn Majah records a direct command to Shaytan in a particular case. We explain the report carefully and do not assume every difficulty is possession.”

14.5 Ruqyah water

Purpose: a treatment medium prepared through recitation and supplication. Evidence: Jordanian Fatwa 672 and 1183; Ibn Baz; Ibn ʿUthaymin's qualified discussion; early reports with chain qualifications. [S34] [S35] [S36] [S40] Application: water can be offered with or without the Naqsh. Limit: do not call the exact preparation an undisputed Prophetic Sunnah; do not compel a patient to drink it. Patient answer: “We recite Qur'an and permissible supplications over the water to seek Allah's help. It is optional, and you do not have to use it.”

14.6 Ruqyah oil

Purpose: external-use oil prepared through recitation and supplication. Evidence: Jordanian Fatwa 672 and Ibn Baz's ruling on reciting over oil. [S34] [S40] Application: can be offered without the Naqsh. Limit: recitation over oil does not itself establish immersion of the Naqsh in oil; do not advise ingestion of external-use oil. Patient answer: “The oil is prepared through Qur'anic recitation for external application. It is optional and does not require a Naqsh.”

14.7 Treating when a physical object is unavailable

Purpose: offer lawful spiritual treatment without making discovery of an object a prerequisite. Evidence: Qur'an 10:81–82 on Allah nullifying the magicians' work; authentic Ruqyah evidence; the differing Bukhari accounts show that the handling of the object was not uniform across the transmitted versions. [S03] [S12] [S13] [S14] [S18] Application: seek Allah's help through lawful recitation and supplication, with the intention of addressing the underlying affliction. Limit: do not claim a specific remote mechanism is explicitly prescribed or guaranteed. Patient answer: “A physical object does not have to be found before we can offer lawful Ruqyah. We seek Allah's help against the underlying concern through Qur'an and supplication, without promising a guaranteed outcome.”

14.8 Naqsh

Purpose: optional written Qur'anic protection according to the clinic's position. Evidence: disputed Sunni fiqh; permissive view in Egypt's Dar al-Ifta; prohibitive view in Ibn Baz/Permanent Committee/Ibn ʿUthaymin; Sistani's conditional Jaʿfari ruling. [S37] [S39] [S41] [S44] [S75] Application: assess each use separately. Limit: no independent power, no consensus, and no direct proof that every use is a Prophetic Sunnah. Patient answer: “The Naqsh is optional and contains Qur'anic verses and Allah's Names only. Scholars differ on written amulets. You may decline it and still receive Ruqyah, water or oil.”

14.9 Hasad and Nazar

Purpose: seek Allah's protection from envy and use lawful Ruqyah for the evil eye. Evidence: Qur'an 113:5; Muslim 2188; Bukhari 5738–5739; Muwatta report of Sahl ibn Hunayf. [S05] [S26] [S27] [S28] [S30] Limit: do not accuse a person or assume every setback is the evil eye. Patient answer: “The Qur'an teaches us to seek Allah's protection from envy, and authentic hadith affirm the evil eye. We offer lawful recitation and supplication without accusing anyone.”

17. Practitioner safeguards and language policy

17.1 Preferred formulations

- “The Qur'an and Sunnah recognise sihr, jinn, the evil eye and Satanic interference.”
- “Classical scholars differ over some applications, and we can explain the evidence and the position our clinic follows.”
- “We can offer lawful Ruqyah and supplication without requiring a physical object to be found.”
- “This concern may be approached through spiritual support, but symptoms alone do not establish sihr or possession.”
- “The Naqsh, water and oil are optional.”
- “Healing is from Allah; a treatment method is a means, not an independent power.”

17.2 Formulations to avoid

- “Your symptoms prove you are possessed.”
- “This named person definitely performed magic on you” without reliable evidence.
- “This object proves who caused the problem.”
- “Hair is always the strongest kind of magic.”
- “The object must be found or treatment cannot work.”
- “The Naqsh, paper, water or oil has independent power.”
- “All scholars agree” where the ruling is disputed.
- “You can stop medication because the problem is spiritual.”
- “The Qur'an explicitly prescribes this exact modern procedure” when the source only establishes a broader principle.

17.3 When a patient reports symptoms

Listen to the patient's concern, document their own words, explain the lawful spiritual-support options, and avoid asserting a supernatural cause solely from symptoms. Encourage medical assessment where appropriate. This is not a denial of sihr or possession; it is a distinction between the existence of these categories in Islamic sources and the evidence required to attribute an individual case to them.

18. Consolidated source register

Use the source keys throughout the dossier. Online links are supplied where a stable primary text or official ruling was identified. Classical book references without links require checking against the relevant edition before a direct quotation is published.

Qur'an and primary hadith

- [S01] Qur'an 2:102 — https://quran.com/2/102

- [S02] Qur'an 7:117–122 — https://quran.com/7/117-122
- [S03] Qur'an 10:81–82 — https://quran.com/10/81-82
- [S04] Qur'an 17:82 — https://quran.com/17/82
- [S05] Qur'an 113:4–5 — https://quran.com/113/4-5
- [S06] Qur'an 114 — https://quran.com/114
- [S07] Qur'an 18:50 — https://quran.com/18/50
- [S08] Qur'an 27:39 — https://quran.com/27/39
- [S09] Qur'an 34:12–14 — https://quran.com/34/12-14
- [S10] Qur'an 2:275 — https://quran.com/2/275
- [S11] Qur'an 6:112 — https://quran.com/6/112
- [S12] Sahih al-Bukhari 5763 — https://sunnah.com/bukhari:5763
- [S13] Sahih al-Bukhari 5765 — https://sunnah.com/bukhari:5765
- [S14] Sahih al-Bukhari 5766 — https://sunnah.com/bukhari:5766
- [S15] Sahih Muslim 2189a — https://sunnah.com/muslim:2189a
- [S16] Sahih al-Bukhari 5017 — https://sunnah.com/bukhari:5017
- [S17] Sahih al-Bukhari 5735 — https://sunnah.com/bukhari:5735
- [S18] Sahih al-Bukhari 5736 — https://sunnah.com/bukhari:5736
- [S19] Sahih Muslim 2192a — https://sunnah.com/muslim:2192a
- [S20] Sahih Muslim 2200 — https://sunnah.com/muslim:2200
- [S21] Sahih Muslim 2203a — https://sunnah.com/muslim:2203a
- [S22] Sunan Ibn Majah 3548 — https://sunnah.com/ibnmajah:3548
- [S23] Musnad Ahmad 17563, graded weak by Shuʿayb al-Arnaʾut on the cited route — https://hadithweb.com/ahmad/9/13267
- [S24] Sahih al-Bukhari 2311 — https://sunnah.com/bukhari:2311
- [S25] Sahih Muslim 807a — https://sunnah.com/muslim:807a
- [S26] Sahih Muslim 2188 — https://sunnah.com/muslim:2188
- [S27] Sahih al-Bukhari 5738 — https://sunnah.com/bukhari:5738
- [S28] Sahih al-Bukhari 5739 — https://sunnah.com/bukhari:5739
- [S29] Sunan Abi Dawud 3885; grading disputed — https://sunnah.com/abudawud:3885
- [S30]/[S63] Al-Muwatta of Imam Malik, Book 50, report concerning Sahl ibn Hunayf — https://sunnah.com/malik/50
- [S31] Sahih Muslim 2069a — https://sunnah.com/muslim:2069a
- [S32]/[S61] Sahih al-Bukhari 187–190 — https://sunnah.com/bukhari/4/53-56
- [S58] Sunan Abi Dawud 3883, report about Ruqyah, amulets and love-charms; interpretive scope debated — https://sunnah.com/abudawud:3883
- [S59] Sahih Muslim 2175 — https://sunnah.com/muslim:2175
- [S60] Sahih al-Bukhari 2766 — https://sunnah.com/bukhari:2766
- [S66] Sunan Abi Dawud 3868, report concerning nushrah — https://sunnah.com/abudawud:3868
- [S67] Dawn, report dated 20 September 2025 concerning an alleged grave-digging/black-magic incident in Rawalpindi — https://www.dawn.com/news/1943263/man-arrested-for-digging-up-grave-to-perform-black-magic-in-rawalpindi
- [S68] The Express Tribune, report dated 27 February 2025 concerning an alleged grave-digging incident and ritual objects — https://tribune.com.pk/story/2531225/man-arrested-for-digging-girls-grave-black-magic-items-found

Early reports and classical scholarship

- [S33] Musannaf Ibn Abi Shaybah 23508, report attributed to Ibn ʿAbbas on written verses and difficult childbirth; chain qualified — https://hadithweb.com/shaybah/18/3237
- [S46] Al-Qurtubi, al-Jamiʿ li-Ahkam al-Qur'an, commentary on Qur'an 2:275 — https://quran.ksu.edu.sa/tafseer/qortobi/sura2-aya275.html
- [S47] Al-Tabari, Jamiʿ al-Bayan, commentary on Qur'an 113:4 — https://quran.com/en/113:4/tafsirs/ar-tafsir-al-tabari
- [S48] Al-Tabari, Jamiʿ al-Bayan, commentary on Qur'an 10:81 — https://quran.com/en/10:81/tafsirs/ar-tafsir-al-tabari
- [S49] Ibn Taymiyyah, Majmuʿ al-Fatawa, vol. 24, pp. 276–281, discussion of jinn and bodily possession. Page numbering varies by edition.
- [S50] Ibn al-Qayyim, Zad al-Maʿad, vol. 4, discussions of sihr, treatment and written Qur'anic material. Page numbering varies by edition — https://ar.wikisource.org/wiki/زاد_المعاد_في_هدي_خير_العباد
- [S51] Al-Nawawi, al-Majmuʿ, vol. 9, p. 66; also Sharh Sahih Muslim, relevant Ruqyah discussion.
- [S52] Ibn Hajar al-ʿAsqalani, Fath al-Bari, vol. 6, p. 142 on written amulets, plus commentary on the Labid reports.
- [S53] Ibn ʿAbidin, Radd al-Muhtar, vol. 6, pp. 363–364.
- [S54] Al-ʿAdawi, Kifayat al-Talib al-Rabbani, vol. 2, p. 492.
- [S56] Ibn Hazm, al-Fisal fi al-Milal wa al-Ahwaʾ wa al-Nihal, relevant discussion of possession; edition page requires verification.
- [S57] Al-Bayhaqi, Dala'il al-Nubuwwa, expanded report concerning a wax image, needles and eleven knots; not part of core Bukhari wording and chain requires specialist review.
- [S65] Al-Wahidi, Asbab al-Nuzul, expanded report connected with al-Muʿawwidhatayn; chain requires specialist review — https://www.emaanlibrary.com/wp-content/uploads/2015/04/Asbab-Al-Nuzul-by-Al-Wahidi.pdf

Contemporary fatwas

- [S34] Jordanian General Iftaa Department, Fatwa 672, “Treatment with Qur'an,” 27 April 2010 — https://www.aliftaa.jo/research-fatwa-english/672/Article.aspx?ArticleId=6009
- [S35] Jordanian General Iftaa Department, Fatwa 1183, reciting Qur'an over water — https://www.aliftaa.jo/brief-fatwa-english/1183/Article.aspx?ArticleId=5922
- [S36] Shaykh Ibn ʿUthaymin, writing Qur'anic verses and washing them with water — https://old.binothaimeen.net/content/10426
- [S37] Shaykh Ibn ʿUthaymin, ruling on hanging amulets, including placement under a pillow — official archive page checked 25 October 2026: https://old.binothaimeen.net/content/7796
- [S38] Shaykh Ibn ʿUthaymin, additional ruling on written charms and Qur'anic treatment — exact distinct official page not independently matched in this audit; do not rely on this source key publicly until matched.
- [S39] Shaykh Ibn Baz, official ruling on Qur'anic amulets, including the scholarly disagreement and his prohibitive position — https://binbaz.org.sa/fatwas/8/%D8%AD%D9%83%D9%85-%D8%A7%D9%84%D8%AA%D9%85%D9%8A%D9%85%D8%A9-%D9%85%D9%86-%D8%A7%D9%84%D9%82%D8%B1%D8%A7%D9%86
- [S40] Shaykh Ibn Baz, recitation over water and oil — official Arabic page checked 25 October 2026: https://binbaz.org.sa/fatwas/3256/%D8%A7%D8%AE%D8%B0-%D8%A7%D9%84%D8%A7%D8%AC%D8%B1%D8%A9-%D8%B9%D9%84%D9%89-%D8%A7%D9%84%D9%82%D8%B1%D8%A7%D8%A1%D8%A9-%D8%B9%D9%84%D9%89-%D8%A7%D9%84%D9%85%D8%B1%D8%B6%D9%89%D8%A7%D8%AE%D8%B0-%D8%A7%D9%84%D8%A7%D8%AC%D8%B1%D8%A9-%D8%B9%D9%84%D9%89-%D8%A7%D9%84%D9%82%D8%B1%D8%A7%D8%A1%D8%A9-%D8%B9%D9%84%D9%89-%D8%A7%D9%84%D9%85%D8%B1%D8%B6%D9%89
- [S41] Egyptian Dar al-Ifta, Fatwa Research 110, “Ruling on Hanging Amulets,” 30 March 2014 — https://www.dar-alifta.org/ar/FatwaResearch/details/110/حكم-تعليق-التمائم

- [S42] Egyptian Dar al-Ifta, Fatwa 4708, placing a Mushaf in a car, home or business for protection/blessing — https://www.dar-alifta.org/ar/Fatwa/Details/14987/%D8%AD%D9%83%D9%85-%D9%88%D8%B6%D8%B9-%D8%A7%D9%84%D9%85%D8%B5%D8%AD%D9%81-%D9%81%D9%8A-%D8%A7%D9%84%D8%B3%D9%8A%D8%A7%D8%B1%D8%A9-%D8%A8%D9%82%D8%B5%D8%AF-%D8%A7%D9%84%D8%AD%D9%81%D8%B8-%D9%85%D9%86-%D8%A7%D9%84%D9%85%D9%83%D8%B1%D9%88%D9%87
- [S43] Egypt's Dar al-Ifta, Fatwa 7811, “Do the ruqyah verses of the Qur'an drive away magic and sorcery?”, 25 February 2015 — official English page checked 25 October 2026: https://www.dar-alifta.org/en/fatwa/details/7811/do-the-ruqyah-verses-of-the-quran-drive-away-magic-and-sorcery. It states that accusations of practising magic require solid evidence.
- [S44] Ayatollah al-Sistani, official Arabic Q&A under al-Talāsim — https://www.sistani.org/arabic/qa/0596/
- [S45] Ayatollah al-Sistani, official Arabic Q&A on subjugating jinn and talismans — https://www.sistani.org/arabic/qa/0390/
- [S55] Permanent Committee for Scholarly Research and Ifta, Fatwa 20361, Group 2, vol. 1, ruling on attaching Qur'anic papers to the body/placing them under the bed — precise reference not independently verified in the 25 October check; do not cite publicly until matched.

[S69] Sahih al-Bukhari 2311 — Ayat al-Kursi before sleep; Shaytan's statement confirmed in that case: https://sunnah.com/bukhari:2311

[S70] Sahih Muslim 804 — virtue of Surah al-Baqarah in the home: https://sunnah.com/muslim:804

[S71] Sahih Muslim 807a — final two verses of Surah al-Baqarah at night: https://sunnah.com/muslim:807a

[S72] Sahih Muslim 450a — the Prophet (peace and blessings be upon him) recites Qur'an to jinn and teaches them: https://sunnah.com/muslim:450a

[S73] Ibn Baz, Majmuʿ Fatawa wa Maqalat Mutanawwiʿah, vol. 5, pp. 418–420, on names used to diagnose hidden causes; printed reference.

[S74] Sahih Muslim 2230 — warning concerning visiting a diviner: https://sunnah.com/muslim:2230

[S75] Permanent Committee for Scholarly Research and Ifta, Fatwa 2749, English rendering on Qur'anic amulets and the scholarly disagreement — https://al-fatawa.com/en/fatwa/112318/amulet-hijab-qur-anic-verses. This is a translated archive rendering; check the original Arabic before verbatim quotation.

Appendix A. Quick answers to common patient questions

These short answers are designed for patients who ask why a method is offered. They summarise the evidence and its limits; the full sections above provide the detailed discussion. The answers are not a fatwa or a diagnosis.

Why do you use Qur'anic recitation and Daam?

We use Qur'anic recitation and permissible supplication to seek Allah's help. Sahih al-Bukhari 5736 records a Companion using al-Fatihah as Ruqyah, with the Prophet's approval; Sahih Muslim 2200 permits Ruqyah provided it contains no shirk. Daam is the clinic's service term for its recitation-and-supplication approach, not a claim that every detail is a separately named Prophetic rite. Healing is from Allah, and we do not assume every difficulty has a supernatural cause. [S18] [S20]

Why do you use Nafth?

Authentic reports describe the Prophet (peace and blessings be upon him) reciting the protective surahs and performing light Nafth into his hands before wiping his body, and using recitation/Nafth during illness (Sahih al-Bukhari 5017, 5735; Sahih Muslim 2192a). Faqir Clinic's agreed form is quiet and no-touch: the practitioner does not touch you or blow into your mouth. That is an application of the general precedent, not an assertion that the clinic reproduces every detail of the reported hand-wiping method. [S16] [S17] [S19]

Why might you offer Ruqyah water?

Recognised scholarly rulings permit Qur'anic recitation over water. Jordanian General Iftaa Fatwa 672 and Fatwa 1183 address this method; Ibn Baz also permits recitation over water. The exact preparation is a juristic application of lawful Ruqyah, not an undisputed, separately prescribed Prophetic ritual. Water is optional, and you will not be compelled to drink it. Ordinary recitation over water does not require a Naqsh. [S34] [S35] [S40]

Why might you offer Ruqyah oil?

Jordanian General Iftaa Fatwa 672 and Ibn Baz's published ruling permit reciting Qur'an over oil for external anointing. The oil is optional and is for external use only. Permission to recite over oil does not by itself establish permission to immerse a written Naqsh in oil; those are separate questions. [S34] [S40]

Why is the Naqsh optional?

The Naqsh used by Faqir Clinic contains Qur'anic verses and Allah's Names only; it contains no numbers or images and is not a numerical Wafq. Scholars differ over written Qur'anic amulets. Egypt's Dar al-Ifta records a permissive position subject to conditions; Ibn Baz and Ibn ʿUthaymin adopt a prohibitive position. The Naqsh is not required for Ruqyah, water or oil, and you may decline it without losing access to the core service. [S41] [S39] [S37]

Why are the six Naqsh uses assessed separately?

Wearing or carrying, placing under a pillow, keeping in a home, keeping in a business, placing written material in water, and placing it in oil are not automatically the same legal question. A ruling about a Mushaf in a home or business does not automatically decide every Naqsh application; permission to wash written Qur'anic material into water does not automatically decide the oil application. The under-pillow and Naqsh-in-oil uses remain particularly important to discuss with a qualified scholar before making a definitive public claim. [S37] [S41] [S42] [S34]

Why can Ruqyah be offered when no physical object is found?

The Qur'an describes sihr and Allah's power to nullify the magicians' work (2:102; 10:81–82), and authentic reports record a particular incident involving the Prophet (peace and blessings be upon him). Those texts support seeking Allah's help through lawful recitation and supplication; they do not say that every case requires a physical object to be found, nor do they establish a guaranteed remote mechanism. We can offer lawful Ruqyah without claiming certainty about an unseen cause or promising a particular result. [S01] [S03] [S12]–[S15]

Why do you discuss Girah, knots and Bandish?

Qur'an 113:4 tells believers to seek refuge from the evil associated with those who blow upon knots; al-Tabari's tafsir connects the phrase with sorcerers tying knots and blowing on them. Girah is a community term for knots or binding, while Bandish is a term for perceived restrictions or blockages. A setback in work, business, study or relationships is not proof that magic has occurred. [S05] [S47]

Why do you discuss jinn and possession?

The Qur'an affirms the existence of jinn, and major classical Sunni scholars discuss the possibility of bodily possession. Islamic reports also describe Satanic whispering and interference. These sources do not allow us to diagnose an individual from symptoms alone. Our routine approach remains Qur'anic recitation and permissible supplication; we encourage appropriate medical assessment where needed. [S06]–[S10] [S21] [S22] [S46] [S49]

Why do you offer support for Hasad and Nazar?

Qur'an 113:5 teaches seeking Allah's protection from the evil of envy; Sahih Muslim 2188 affirms the evil eye, and Sahih al-Bukhari 5738–5739 contains reports about Ruqyah for it. The Muwatta also records a specific washing procedure in the case of Sahl ibn Hunayf. These sources do not mean every misfortune is caused by envy or the evil eye, and they do not justify accusing a named person without reliable evidence. [S05] [S26]–[S30]

Why do you research direct commands if they are not routine treatment?

Sunan Ibn Majah 3548 records a specific case in which the Prophet (peace and blessings be upon him) said words translated as 'Get out, enemy of Allah'. Sahih Muslim 2203a describes a related but distinct prayer-interference report with a different instruction. The texts are discussed for accurate understanding; Faqir Clinic does not present the physical actions in Ibn Majah or a direct command as its routine method. [S21] [S22]

Why do you include ordinary life difficulties in the service scope?

People may seek spiritual support about marriage, family, work, business, education, travel, sleep, motivation or other life difficulties. We can offer Qur'anic readings and permissible supplication without assuming the problem is caused by sihr, jinn, Hasad or Nazar. A difficulty, unusual experience or negative medical test does not by itself prove a supernatural cause.

Can I decline water, oil or the Naqsh?

Yes. Water, oil and the Naqsh are optional. We explain each method before offering it and respect your choice. Declining an optional item does not prevent you from receiving Qur'anic recitation and permissible supplication.

Does spiritual treatment replace medical or mental-health care?

No. Spiritual support may take place alongside appropriate healthcare, but it must not replace medical or mental-health assessment or prescribed treatment. We do not advise you to stop medication or delay urgent care. Seek appropriate healthcare for severe, new, persistent or worsening symptoms.